



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the best work upon the prophecy now to be had. Students are particularly indebted to the author for so laborious and painstaking an exposition of one of the most difficult and popularly unattractive of the Old Testament writings.

The Course of Thought in Acts.

An Introduction to the Study of the Acts of the Apostles. By J. M. Stifler, D. D., Professor of New Testament Exegesis in Crozer Theo. Seminary. Chicago: F. H. Revell Co. 1892. Pp. 287. Price, \$1.25.

This volume is not a commentary; no more commentaries on Acts are needed. But for books such as this there is a real necessity. The author's idea was to take the book of Acts as it exists, and attempt to trace out the course of thought and account logically for all the material presented. It was unfortunate, perhaps, to call it an "Introduction," for that term, as generally understood with reference to Biblical study, contemplates the origin, style and authorship as well as the analysis of the book. Dr. Stifler's sole aim is to get at the writer's purpose and trace its outworking in the material of the Acts. Jesus did not teach the disciples to organize a Church, much less did he organize that Church himself while on earth. That was to be the work of his exalted state, through his disciples. Luke prepared this little history to "show the series of acts by which the Church was formed and brought to its perfection." "The book of Acts naturally falls into a number of concentric sections, like the circles which mark the yearly growth of a tree. Each new one includes all that went before it. These sections mark the successive stages of development in the Church from the beginning to the end." It is with the purpose of carefully tracing out these stages, and thus coming to an understanding of the whole, that Dr. Stifler has prepared this volume.

The material of the Acts is divided logically into twenty sections, and the treatment of each section forms a chapter in the book. The pivotal truths and the pivotal incidents of the history are clearly discerned and emphasized. The perspective and proportion everywhere maintained are admirable. The essential thing in a study of the Acts—namely, to grasp the historical period in its unity, and view the details in their true relations, has been well accomplished. For this reason the work stands alone, and is very useful to all students. The style is good, straightforward and plain. The quantity of points made to the page is large, and there is suggestiveness in the discussion. To get a right, comprehensive and general view of the Acts there is no book so valuable. It may be given the highest recommendation.

It is interesting to note the attitude taken on some of the disputed topics connected with the book. In ch. 1, vs. 18 and 19 are explained as a parenthetical introduction of Luke's own. The tongue-speaking on the Day of Pentecost was an utterance in foreign languages. The community of goods was only transiently binding. The author carefully avoids committing himself as to whether the seven appointed in ch. 6 were the first *deacons*; he calls them "almoners," and hurries over the passage. The conversion of Saul is not discussed. He says that Ananias did not communicate to Saul the information that he was to carry the Lord's name to the Gentiles (cf. 9:15), and that Saul did not learn until some years later of his Gentile mission (cf. 22:17-22). These instances will serve to show the position of the book—critical but conservative, allowing of no confusions between the Acts and the Epistles.